

The Aquarian Theosophist

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THEOSOPHY GENERALLY STATED by

WILLIAM Q. JUDGE

THEOSOPHY GENERALLY STATED

The claim¹ is made that an impartial study of history, religion and literature will show the existence from ancient times of a great body of philosophical, scientific and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom Religion" and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of

man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places. This is the wisdom religion, and they are the keepers of it. At times they come to nations as great teachers and "saviours," who only re-promulgate the old truths and system of ethics. This therefore holds that humanity is capable of infinite perfection both in time and quality, the saviours and adepts being held up as examples of that possibility.

From this living and presently acting body of perfected men H. P. Blavatsky declared she received the impulse to once

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¹Our thanks to Reed Carson, President of Blavatsky Net, for pulling one of Mr. Judge's articles from obscurity and making a cogent case for it as one of the best articles Mr. Judge ever wrote. The article originated from the Official Report of the World's Parliament of Religions—1893

more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during struggles toward civilization, and also that she was furnished by them with some doctrines really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large.

Added, then, to the testimony through all time found in records of all nations, we have this modern explicit assertion that the ancient learned and humanitarian body of adepts still exists on this earth and takes an interest in the development of the race.

Theosophy postulates an eternal principle called the unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They coëxist, are not separate nor separable from each other, or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree. Therefore from this view the whole universe is alive, not one atom of it being in any sense dead. It is also conscious and intelligent, its consciousness and intelligence being present on all planes though obscured on this one. On this plane of ours the spirit focalizes itself in all human beings who choose to permit it to do so, and the refusal to permit it is the cause of

ignorance, of sin, of all sorrow and suffering. In all ages some have come to this high state, have grown to be as gods, are partakers actively in the work of nature, and go on from century to century widening their consciousness and increasing the scope of their government in nature. This is the destiny of all beings, and hence at the outset Theosophy postulates this perfectibility of the race, removes the idea of innate unregenerable wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.

In Theosophy the world is held to be the product of the evolution of the principle spoken of from the very lowest first forms of life guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we know him is held to be a conscious spirit, the flower of evolution, with other and lower classes of egos below him in the lower kingdoms, all however coming up and destined one day to be on the same human stage as we now are, we then being higher still. Man's consciousness being thus more perfect is able to pass from one to another of the planes of differentiation mentioned. If he mistakes any one of them for the reality that he is in his essence, he is deluded; the object of evolution then is to give him complete self-consciousness so that he may go on to higher stages in the progress of the universe. His evolution after coming on the human stage is for the getting of experience, and in order to so raise up and purify the various planes of matter with which he has to do, that the voice of the spirit may be fully heard and comprehended.

He is a religious being because he is a spirit encased in matter, which is in itself spiritual in essence. Being a spirit he requires vehicles with which to come in

touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions and conquer the highest place. He is in miniature the universe, for he is as spirit, manifesting himself to himself by means of seven differentiations. Therefore is he known in Theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature, unless, as is not the case, those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or Buddhi as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with Manas or mind, these three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles by its evolution.

Below in order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent, and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life, manifesting, not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical molecules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double

within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment, and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds – it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity, and opportunity, his very presence must be explained, while the differences noted have to be accounted for. The doctrine of reincarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution, once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is reembodiment in meaning, and as evolution could not go on without reembodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as much necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey

through this world. The vast, and under any other doctrine unjust, difference between the savage and the civilized man as to both capacity, character, and opportunity can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favour, or partiality, but all is under the governance of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the centre for any disturbance of the universal harmony, and to him as the centre the disturbance must return so as to bring about equilibrium, for nature always works toward harmony. Man is always carrying on a series of thoughts, which extend back to the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides for ever compensation for every disturbance and adjustment for all effects. This is the law of Karma or justice, sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure meted to others. St. Paul said: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap." And that sowing and reaping can only be possible under the doctrines of Karma and reincarnation.

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfil and carry out all nor even a small part of the myriads of thoughts entertained. Hence when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence. This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindu religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with visible nature which is possible on the material plane. But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

No new ethics are presented by Theosophy, as it is held that right ethics are for ever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal brotherhood is that which will result in doing unto others as you would have them do unto you, and in loving your neighbour as yourself – declared as right by all teachers in the great religions of the world.

WILLIAM Q. JUDGE, *LUCIFER*, DECEMBER 1893

THE LINK BETWEEN THE OUTER BODY AND THE STARRY SPIRIT

The soul is the link between the body and the starry spirit beyond. THE DIVINE SPARK DWELLS IN THE STILL PLACE WHERE NO convulsion of Nature can shake the air; this is so always. But the soul may lose its hold on that, its knowledge of it, even though these two are part of one whole; and it is by emotions, by sensation, that this hold is loosed. To suffer either pleasure or pain, causes a vivid vibration which is, to the consciousness of man, life. Now this sensibility does not lessen when the disciple enters upon his training; it increases. It is the first test of his strength; he must suffer, must enjoy or endure, more keenly than other men, while yet he has taken on him a duty which does not exist for other men, that of not allowing his suffering to shake him from his fixed purpose. He has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him.

The first four aphorisms of "Light on the Path," refer entirely to astral development. This development must be accomplished to a certain extent — that is to say it must be fully entered upon — before the remainder of the book is really intelligible except to the intellect; in fact, before it can be read as a practical, not a metaphysical treatise.

In one of the great mystic Brotherhoods, there are four ceremonies, that take place early in the year, which practically illustrate and elucidate these aphorisms. They are ceremonies in which only novices take part, for they are simply services of the threshold. But it will show when it is understood that these are all ceremonies of sacrifice. The first one is this of which I have been speaking. The keenest enjoyment, the bitterest pain, the anguish of loss and despair, are brought to bear on the

trembling soul, which has not yet found light in the darkness, which is helpless as a blind man is, and until these shocks can be endured without loss of equilibrium the astral senses must remain sealed.

The disciple is compelled to become his own master before he adventures on this perilous path, and attempts to face those beings who live and work in the astral world, and whom we call masters, because of their great knowledge and their ability to control not only themselves but the forces around them.

The condition of the soul when it lives for the life of sensation as distinguished from that of knowledge, is vibratory or oscillating, as distinguished from fixed. That is the nearest literal representation of the fact but it is only literal to the intellect, not to the intuition. For this part of man's consciousness a different vocabulary is needed. The idea of "fixed" might perhaps be transposed into that of "at home." In sensation no permanent home can be found, because change is the law of this vibratory existence. That fact is the first one which must be learned by the disciple. It is useless to pause and weep for a scene in a kaleidoscope which has passed.

It is a very well-known fact, one with which Bulwer Lytton dealt with great power, that an intolerable sadness is the very first experience of the neophyte in Occultism. A sense of blankness falls upon him which makes the world a waste, and life a vain exertion. This follows his first serious contemplation of the abstract. In gazing, or even in attempting to gaze, on the ineffable mystery of his own higher nature, he himself causes the initial trial to fall on him. The oscillation between pleasure and pain ceases for — perhaps an instant of time; but that is enough to have cut him loose from his fast moorings in the world of sensation. He has experienced, however briefly, the greater life; and he goes on with

ordinary existence weighted by a sense of unreality, of blank, of horrid negation. This was the nightmare which visited Bulwer Lytton's neophyte in Zanoni; and even Zanoni himself, who had learned great truths, and been entrusted with great powers, had not actually passed the threshold where fear and hope, despair and joy, seem at one moment absolute realities, at the next mere forms of fancy.

This initial trial is often brought on us by life itself. For life is – after all, the great teacher. We return to study it, after we have acquired power over it, just as the master in chemistry learns more in the laboratory than his pupil does.

There are persons so near the door of knowledge that life itself prepares them for it, and no individual hand has to invoke the hideous guardian of the entrance. The most intense forms of suffering fall on such a nature, till at last it arouses from its stupor of consciousness, and by the force of its internal vitality steps over the threshold into a place of peace. Then the vibration of life loses is power of tyranny. The sensitive nature must suffer still but the soul has freed itself and stands aloof, guiding the life towards its greatness. Those who are the subjects of Time, and go slowly through all his spaces, live on through a long-drawn series of sensations, and suffer a constant mingling of pleasure and of pain. They do not dare to take the snake of self in a steady grasp and conquer it, so becoming divine; but prefer to go on fretting through divers experiences, suffering blows from the opposing force.

The voice of the Masters is always in the world; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life. Laughter no longer lightens the heart, anger may no longer enrage it, tender words bring it to balm. For that within, to which ears are as an outer

gateway, is an unshaken place of peace in itself which no person can disturb.

As the eyes are the windows of the soul, so are the ears its gateways or doors. Through them comes knowledge of the confusion of the world. The great ones who have conquered life, who have become more than disciples, stand at peace and undisturbed amid the vibration and kaleidoscopic movement of humanity. They hold within themselves a certain knowledge, as well as a perfect peace; and thus they are not roused or excited by the partial and erroneous fragments of information which are brought to their ears by the changing voices of those around them.

When I speak of knowledge, I mean intuitive knowledge. This certain information can never be obtained by hard work, or by experiment; for these methods are only applicable to matter, and matter is in itself a perfectly uncertain substance continually affected by change. The most absolute and universal laws of natural and physical life, as understood by the scientist will pass away when the life of this universe has passed away, and only its soul is left in the silence. What then will be the value of the knowledge of its laws acquired by industry and observation? I pray that no reader or critic will imagine that by what I have said I intend to depreciate or disparage acquired knowledge, or the work of scientists. On the contrary, I hold that scientific men are the pioneers of modern thought. The days of literature and of art, when poets and sculptors saw the divine light, and put it into their own great language these days lie buried in the long past with the ante-Phidian¹ sculptors and the pre-Homeric poets. The mysteries no longer rule the world of thought and beauty; human life is the governing power, not that which lies beyond it. But the scientific workers are progressing, not so much by their own will

¹ 400 BC

as by sheer force of circumstances, towards the far line which divides things interpretable from things uninterpretable. Every fresh discovery drives them a step onward. Therefore do I very highly esteem the knowledge obtained by work and experiment.

But intuitive knowledge is an entirely different thing. It is not acquired in any way, but is, so to speak, a faculty of the soul; not the animal soul, that which becomes a ghost after death, when lust or liking or the memory of ill deeds holds it to the neighborhood of human beings, but the divine soul which animates all the external forms of the individualized being. This is, of course, a faculty which indwells in that soul, which is inherent. The would-be disciple has to arouse himself to the consciousness of it by a fierce and resolute and indomitable effort of will. I use the word indomitable for a special reason. Only, he who is untameable, who cannot be dominated, who knows he has to play the lord over men, over facts, over all things save his own divinity, can arouse this faculty. "With faith all things are possible." The sceptical laugh at faith and pride themselves on its absence from their own minds. The truth is that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man's divine part and his lesser self.

The use of this engine is quite necessary in order to obtain intuitive knowledge; for unless a man believes such knowledge exists within himself how can he claim and use it?

Without it he is more helpless than any driftwood or wreckage on the great tides of the ocean. They are cast hither and thither indeed; But such adventures are purely external and of very small account. A slave may be dragged through the streets in chain, and yet retain the quiet soul of a

philosopher, as was well seen in the person of Epictetus. A man may have every worldly prize in his possession, and stand absolute master of his personal fate, to all appearance, and yet he knows no peace, no certainty, because he is shaken within himself by every tide of thought that he touches on. And these changing tides do not merely sweep the man bodily hither and thither like drift-wood on the water; that would be nothing. They enter into the gateways of his soul, and wash over that soul and make it blind and blank and void of all permanent intelligence, so that passing impressions affect it.

To make my meaning plainer I will use an illustration. Take an author at his writing, a painter at his canvas, a composer listening to the melodies that dawn upon his glad imagination; let any one of these workers pass his daily hours by a wide window looking on a busy street.

The power of the animating life blinds sight and hearing alike, and the great traffic of the city goes by like nothing but a passing pageant. But a man whose mind is empty, whose day is objectless, sitting at that same window, notes the passers-by and remembers the faces that chance to please or interest him. So it is with the mind in its relation to eternal truth. If it no longer transmits its fluctuations, its partial knowledge, its unreliable information to the soul, then in the inner place of peace already found when he first rule has been learned—in that inner place there leaps into flame the light of actual knowledge. Then the ears begin to hear. Very dimly, very faintly at first. And, indeed, so faint and tender are these first indications of the commencement of true actual life, that they are sometimes pushed aside as mere fancies, mere imaginings.

But before these are capable of becoming more than mere imaginings, the abyss of nothingness has to be faced in

another form. The utter silence which can only come by closing the ears to all transitory sounds comes as a more appalling horror than even the formless emptiness of space. Our only mental conception of blank space is, I think, when reduced to its barest element of thought, that of black darkness. This is a great physical terror to most persons, and when regarded as an eternal and unchangeable fact, must mean to the mind the idea of annihilation rather than anything else. But it is the obliteration of one sense only; and the sound of a voice may come and bring comfort even in the profoundest darkness. The disciple, having found his way into this blackness, which is the fearful abyss, must then so shut the gates of his soul that no comforter can enter there nor any enemy. And it is in making this second effort that the fact of pain and pleasure being but one sensation becomes recognizable by those who have before been unable to perceive it. For when the solitude of silence is reached the soul hungers so fiercely and passionately for some sensation on which to rest, that a painful one would be as keenly welcomed as a pleasant one. When this consciousness is reached the courageous man by seizing and retaining it, may destroy the "sensitiveness" at once. When the ear no longer discriminates between that which is pleasant or that which is painful, it will no longer be affected by the voices of others. And then it is safe and possible to open the doors of the soul.

"Sight" is the first effort, and the easiest, because it is accomplished partly by an intellectual effort. The intellect can conquer the heart, as is well known in ordinary life. Therefore, this preliminary step still lies within the dominion of matter. But the second step allows of no such assistance, nor of any material aid whatever. Of course, I mean by material aid the action of the brain, or emotions, or human soul. In compelling the ears to listen only to the eternal silence, the being we call

man becomes something which is no longer man. A very superficial survey of the thousand and one influences which are brought to bear on us by others will show that this must be so. A disciple will fulfil all the duties of his manhood; but he will fulfil them according to his own sense of right, and not according to that of any person or body of persons. This is a very evident result of following the creed of knowledge instead of any of the blind creeds.

To obtain the pure silence necessary for the disciple, the heart and emotions, the brain and its intellectualisms, have to be put aside. Both are but mechanisms, which will perish with the span of man's life. It is the essence beyond, that which is the motive power, and makes man live, that is now compelled to rouse itself and act. Now is the greatest hour of danger. In the first trial men go mad with fear; of this first trial Bulwer Lytton wrote. No novelist has followed to the second trial, though some of the poets have. Its subtlety and great danger lies in the fact that in the measure of a man's strength is the measure of his chance of passing beyond it or coping with it at all. If he has power enough to awaken that unaccustomed part of himself, the supreme essence, then has he power to lift the gates of gold, then is he the true alchemist, in possession of the elixir of life.

It is at this point of experience that the occultist becomes separated from all other men and enters on to a life which is his own; on to the path of individual accomplishment instead of mere obedience to the genii which rule our earth. This raising of himself into an individual power does in reality identify him with the nobler forces of life and make him one with them. For they stand beyond the powers of this earth and the laws of this universe. Here lies man's only hope of success in the great effort; to leap right away from his present standpoint to his next and at once become an intrinsic part of the divine power as he has been an intrinsic part of the intellectual

power, of the great nature to which he belongs. He stands always in advance of himself, if such a contradiction can be understood. It is the men who adhere to this position, who believe in their innate power of progress, and that of the whole race, who are the elder brothers, the pioneers. Each man has to accomplish the great leap for himself and without aid; yet it is something of a staff to lean on to know that others have gone on that road. It is possible that they have been lost in the abyss; no matter, they have had the courage to enter it. Why I say that it is possible they have been lost in the abyss is because of this fact, that one who has passed through is unrecognizable until the other and altogether new condition is attained by both. It is unnecessary to enter upon the subject of what that condition is at present.

I only say this, that in the early state in which man is entering upon the silence he loses knowledge of his friends, of his lovers, of all who have been near and dear to him; and also loses sight of his teachers and of those who have preceded him on his way. I explain this because scarce one passes through without bitter complaint. Could but the mind grasp beforehand that the silence must be complete, surely this complaint need not arise as a hindrance on the path. Your teacher, or your predecessor may hold your hand in his, and give you the utmost sympathy the human heart is capable of. But when the silence and the darkness comes, you lose all knowledge of him; you are alone and he cannot help you, not because his power is gone, but because you have invoked your great enemy.

By your great enemy, I mean yourself. If you have the power to face your own soul in the darkness and silence, you will have conquered the physical or animal self which dwells in sensation only.

This statement, I feel, will appear involved; but in reality it is quite simple. Man, when he has reached his fruition, and

civilization is at its height, stands between two fires. Could he but claim his great inheritance, the encumbrance of the mere animal life would fall away from him without difficulty. But he does not do this, and so the races of men flower and then droop and die and decay off the face of the earth, however splendid the bloom may have been. And it is left to the individual to make this great effort; to refuse to be terrified by his greater nature, to refuse to be drawn back by his lesser or more material self. Every individual who accomplishes this is a redeemer of the race. He may not blazon forth his deeds, he may dwell in secret and silence; but it is a fact that he forms a link between man and his divine part; between the known and the unknown; between the stir of the market place and the stillness of the snow-capped Himalayas. He has not to go about among men in order to form this link; in the astral he *is* that link, and this fact makes him a being of another order from the rest of mankind. Even so early on the road towards knowledge, when he has but taken the second step, he finds his footing more certain, and becomes conscious that he is a recognized part of a whole.

[TO BE CONTINUED]

EXTRACT FROM *Light on the Path* pp. 31-57.

**A REVIEW AND DEFENSE OF
ASTRO-BIOLOGICAL CO-
ENERGETICS**

**MUCH OF THIS IS AN
INTERCHANGE BETWEEN Leon
Maurer and others; and – in the process –
a defence¹ of his ABC theory**

*"Even empty space is filled with an infinite
number of electromagnetic vibrations"
- the Casmir effect*

Our thanks to Will Windham for sending this material. It compares very well with Theosophy if one perseveres in trying to follow the meaning of the thread of thought:

Leon Maurer made this post to bn theos-talk on Astro-Biological-Coenergetics (ABC).

His work has a quality that readily draws ones attention to it, being lucid and accessible. For students of theosophy who are non-scientists it rare to find something which throws a bridge between the worlds of modern physical science and that of theosophy. That alone makes it important.

There is both a wonderful creativity - and also a practical approach to technology - in his writings that makes them credible: the observations about our cumbersome computers are a breath of fresh air. He suggests that one day they will be replaced by bio-computing using interference e-fields, and the pride of 20th c technology will be regarded in the same way as we view the old brass 19th c. scientific instruments.

Better qualified readers that are interested in these new developments may have some other comments to share on ABC. Lynne McTaggart's 'The Field' gives a good idea of where science seems to be going, and holds quite complimentary views, such as the Casmir effect that Leon also thinks is an important new proof for the idea of a **multi-dimensional, living cosmos**.

¹ Defense is the spelling preferred in some quarters, but not in England — nor in most other parts of the world!! but not ever — ED., A.T.

Maybe Odin has been following this discussion on bn? We don't have to agree with all on these sites below - The American Physical Society (see Focus website below) suggest that one of the implications of the Casmir effect is that the universe is going to keep on expanding - but that presupposes a status quo in the surrounding conditions, which Theosophy would see as changing with the manvantaras.

With best wishes to the AT and all its readers for the coming year,

Will

From: LeonMaurer@aol.com
[mailto:LeonMaurer@aol.com]
Sent: 27 December 2006 04:15
To: study@blavatsky.net
Subject: [bn-study] Re: [Mind and Brain] Re: The Quantum problem (Part 1)

Mel,
Yes, I'm familiar with those two books.² When I read them I realized how close they were to my ABC model -- which considers the metaphysical origin of the universe as well as its linkages with the cutting edge modern scientific theories that physicist's [David Bohm](#) and [Karl H. Pribram](#) have worked on -- which is also the basis of Talbot's book.

Bohm, a student of Albert Einstein had extensive conversations with the Dalai Lama and with Krishnamurti while he was working on his theory of the "implicate and explicate orders" of universal reality and combining it with Pribram's holographic mind-brain theory in what is now generally called the "holographic paradigm."

Goswami is a theoretical nuclear physicist who has attempted to link similar ideas of such a concept of a higher and lower aspects of universal reality, along with its holographic nature, with his new version of quantum physics.

All these theoretical approaches are very much in line with the cosmogenesis of the

² One of these is *The Holographic Universe*.

SD -- which my ABC model tries to link with these scientific theories by including spirit or consciousness as part of a universal duality, along with mass-energy (i.e., spirit and matter or the absolute zero-point emptiness and its spinergy or abstract motion) at the primal beginning... And showing how the electromagnetic coenergetic fields (*"fields of consciousness that are coadunate but not in consubstantiality" - HPB*) involve fractally, like bubbles within bubbles within bubbles, first into the metaphysical or noumenal universe of spirit-mind, that then continues down into the analogously involved phenomenal physical universe... That quantum physics theories can describe mathematically, as it further evolves from fundamental particle-waves through galaxies, stars and planets and ultimately to sentient beings on Earth.

Unfortunately, so far, their major unsolved problems are so because they cannot fit the causes and mechanisms of consciousness, along with the dual nature of the gravitational force into their materialized theories -- which can only speculate about the nature of the "dark" matter-energy (i.e., negative gravity) that causes the physical universe to continue expanding -- without knowing what that repulsive force of gravity (called "hidden variables" by Bohm) actually is, and where it comes from.

So far, while on the right track, many scientists are still as ignorant of the true underlying metaphysical reality as they were in HPB's time. Or, if some of them already know it intuitively, they still can't describe or explain it using their current scientific tools. Materialism is a very restrictive taskmaster to those not willing to give up its illusions of solidity and accept the reality of non physical mind and spirit that can't be measured, seen or touched, and that permeates everything in the vast supposedly empty space inside and between the "quantum particles"... That are, in themselves, nothing more than standing waves of space in motion.

When they finally find the cause of those "mysteries", and also learn what causes the wave~particle duality they observe, is

when modern physics will meet up with and prove theosophy -- as HPB predicted would occur sometime during the early part of this century.

Let's hope it's soon enough, and spread broadcast wide enough and with enough credibility for everyone to recognize the truths of karma and reincarnation ... Before such ignorance, and lack of a reason for practicing altruism and brotherhood, brings this whole civilization down around our ears.

Apparently, ABC and its theosophical metaphysical basis, having already proposed what could be considered a consistent unified field theory, seems to answer all those "hard problems" that are currently baffling most quantum physicists, and which don't allow them to find a reconciliation between quantum and relativity theories... One which can only deal empirically with measurable concrete forms and extended fields down to the quantum particle, and the other which considers the universe a continuous, infinitely divisible plenum between zero and infinity. The closest they have come, is with the recently developed superstring/M-brane theories and quantum field theories that have matured over the past 30-40 years.

But, until they see consciousness as a primitive and causative universal aspect along with their "strings" of matter or quantum vacuum fields, and allow subjective "observation" to serve as a proof of fundamental reality -- these theories will remain unfalsifiable or non provable and, thereby, non scientific speculations... Even though, contradictorily -- since they show that many scientists believe there's more to the universe than we can physically observe and measure -- string physics and QFT have now become accepted studies in academia. But, they will still try to hold onto their base in materialism -- until the experimental or logical reasoned proof of a fundamentally conscious and intelligent universe will become so overwhelming, that their bubble will burst, and the true nature of fundamental reality finally understood.

So, we haven't too long to wait until a suitable proof will come up -- such as a working quantum computer based on quantum fields (controlled, possibly, by mental thought), or a demonstration that one dimensional "strings" actually exist in the so called "quantum foam" of the Planck vacuum, and that their vibrations actually are the basis of differences in the physical properties of the quantum particle building blocks of nature. Much like the Casimir effect experiments prove the existence of the zero-point energy fields in the sub quantum vacuum. Or, maybe some other repeatable experiment which proves that the observer is separate from the observation but not independent from it. Maybe, even through a demonstration of a method of seeing 3-D movies in full depth without special glasses or screens -- suggested as a possibility by my ABC theory with respect to the holographic mechanisms of visual perception.

It must be true that what we see of the world in our own mind is simply a replicated holographic image of it painted in wave interference patterns on the surface of our mind-field in hyperspace, and both reconstructed and viewed from our zero-point of visual consciousness (the "third eye"?) at its center. Why would the universal consciousness intelligently design anything more complex than that -- when it could design such an elegantly simple camera mechanism of viewing the outer world as eyes, and could separate them at the perfect angle of convergence to form an inner light reconstructible holographic interference pattern -- when their images are combined in the brain's electromagnetic field and transformed by inductive resonance processes to the analogously electrodynamic field of mind? Man's hi tech motion picture, video, CGI, and television inventions can only be pale "work around" and "jury-rigged" copies of that universal perfection. Fortunately, for all those lucky plagiarists, God doesn't play dice, as Einstein said, or get patents and collect royalties.. ;-)

Actually, based on my previous experience

in motion picture special effects and computer animation, I know how to make that 3D movie process work... But, unfortunately, the cost of such a demonstration would be prohibitive... Unless some high budget Hollywood movie production could foot the bill. I'm still working on it... Although my advanced age and isolation since my illness and accident over a year ago, besides the many years out of the business since the mid 80's, doesn't make it easy. But, I never give up hope. I'm even ready to help anyone else who is willing and capable, and has access to the right resources to take on the job . ;-)

So, stand by and stay tuned... Que sera, sera. When karma allows it to happen, it will.

Best wishes,
Lenny

<http://www.tellworld.com/Astro.Biological.Coenergetics> the home page has a good overview of ABC

<http://www.theos-talk.com/archives/200212/tt00214.html> this is a detailed reply defending the scientific nature of ABC from materialist critique

Thanks once again to Leon Maurer and others for this discussion and the above "LINKS" —jw

THE HEART OF THE SOLAR SYSTEM

January 4, 2007



Earth image by NASA.

{ both the following commentary and text is taken verbatim from the Secret Doctrine i 541 }

“The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .” (Commentary.)

It was stated elsewhere (*in the Theosophist*) that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves, mistaken by Sir J. Herschell for “Solar inhabitants,” are the reservoirs of solar vital energy, “the vital electricity that feeds the whole system. . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out,” and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

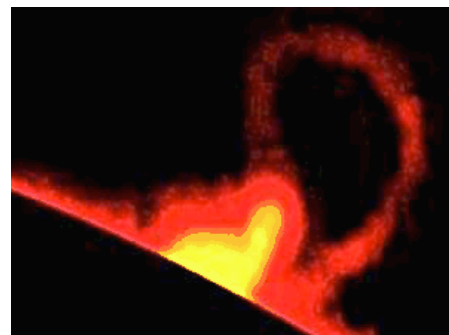
Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period,

or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases,* *which is due to the contraction* of the Solar HEART. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. The dark region is *not* due “to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere,” as Father Secchi would have it (“*Le Soleil*” II., 184), nor are the spots formed “by the matter (heated gaseous matter) which the irruption projects upon the solar disc” (*ibid*). It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as

[p 542 THE SECRET DOCTRINE]

used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.



C2 flare on December 18, 2006, before Sunspot 930 disappeared around the sun's western limb.

It is said in a work on Geology that it is the *dream of Science* that “all the recognized chemical elements will one day be found *but modifications of a single material element.*” (“*World-Life,*” p. 48.)

Occult philosophy has taught this since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy—“as it is above, so it is below”—that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or *Sat*). The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as something very complex indeed. Our purest water would be found to yield, instead of its two declared *simple* elements of oxygen and hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry. As in the realm of matter, so in the realm of Spirit, the shadow of that which is cognized on the plane of objectivity exists on that of pure subjectivity.



Aurora over Saylorville Lake near Des Moines, Iowa, on December 18, 2006, triggered by a series of strong solar flares from Sunspot 930. The rays descend to the Iowa lake from 60 or more miles up in the Earth's atmosphere.

*Image © 2006 by Stan Richards,
NightSkyEvents.com.*



December 14, 2006, auroras from Sunspot 930's electromagnetic storm easily seen from space as this U.S. Air Force DMSP satellite captured from 515 miles (830 km) above the United States.

In a garden of sunflowers every flower turns towards the light. Why not so with us? And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

... it is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics—the “Kumaras,” it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha, or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom.

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included.

– **H. P. Blavatsky**

The whole of "Light on the Path" is written in an astral cipher and can therefore only be deciphered by one who reads astrally. And its teaching is chiefly directed towards the cultivation and development of the astral life. Until the first step has been taken in this development, the swift knowledge, which is called intuition with certainty, is impossible to man. – (*Light on The Path*)



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JANUARY, 2007

SUNDAYS

Morning Classes: 10:30 AM to 12:00 Noon in English and [Spanish](#), for children, young people and adults.

English Class: "The mystery of the number seven?"

Short presentations and discussions on Theosophic themes

Evening Meeting:

7:30 PM to 8:45 PM (English)

January 7 - Why H.P. Blavatsky?

January 14 - Ancient Landmarks: Egypt

January 21 - The Divisions of Karma

January 28 - Evolution: The Soul in Motion

WEDNESDAYS

Study Class, 1:00 to 2:15 PM "Patanjali's Yoga Aphorisms" (Wm. Q. Judge's rendition)

Study Class, 6:15 to 7:20 PM in Wednesday Thinkers - Basic Theosophy

Study Class: 7:30 to 8:45 PM in The Secret Doctrine by H. P. Blavatsky

(The last Wednesday of the month – Answers to Questions on the Ocean of Theosophy)

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The three objects of Theosophy:

- ✿ To form the nucleus of a Universal Brotherhood of Humanity
- ✿ To promote the study of the World's religion and sciences
- ✿ To investigate the hidden mysteries of Nature & the psychic & spiritual powers in man

Events are free – all are welcome

Enquiries about Theosophy are invited

- ◆ Talks and discussions on Sundays 7 – 8¹⁵ pm
- ◆ Study group 'Key to Theosophy' Weds 7 – 8¹⁵ pm
- ◆ Study group 'Isis Unveiled II' Weds 8²⁰ – 9²⁰ pm
- ◆ Reference library at the Paddington centre
- ◆ Free Correspondence Course by post or email
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JANUARY

- 7 Influencing the New Year (talk)
Between NY & Easter is the most impressionable time to make Resolutions
- 14 Human Solidarity
Solidarity is a link in the golden chain that binds humanity into one family
- 21 "Electricity & Magnetism" (talk)
Two of the Creative Forces of the Logos
- 28 The Mysteries of the Afterlife
Survival of consciousness depends on man's belief in soul immortality